not to understand; busy not thyself to comprehend things too far above thee, and seek peace among all men.

A gift thou hast promised be never slow to give, and always thou shouldst seem to know. Let few be well assured of what thy will may be. To thy friend dissemble not, nor give false meaning. 'T will please me well if thou dost understand.

[The translator regrets that thus far Madame Dentragues, the reputed author of this *rondeau*, has eluded his search.]

Translation of the lessons.

I. Hast thou a master? Serve him faithfully; speak well of him; guard well his goods; keep his secrets close, whatever he may do; and be humble before him.

II. On no account suffer thy wife to put her foot on thine; the next day the dear creature will try to put it on thy head.

NOTE 13. PAGE 12.

Hieronymus Avantius (Girolamo Avanzi) edited for Aldus his first edition of Lucretius in December, 1500. He was an excellent, well-read Latin scholar and had studied Priscian and Macrobius for the illustration of Lucretius. Aldus says that he knew Lucretius by heart—*ut digitos unguesque suos*. In 1502 he published Epistles 41 to 121 of Pliny's correspondence with Trajan, and in the same year, and again in 1515, at Venice, he collaborated in editing Catullus, Tibullus, and Propertius. In 1507 and 1517 he edited Ausonius, and in the latter year the Tragedies of Seneca. As to the 'Dialogue between an Oscan and a Volscian at the Roman Games,' the reference is, presumably, to a so-called 'Atellane play' (*Atellana fabula*), 'a comic, but not wanton, kind of popular farce that originated in Atella.' See Livy, VII, 2. Avantius's *fabula* was written to illustrate some of the strange forms used by the Oscans, a primitive people of Campania. The saying, 'Qui Osco et Volsce fabulantur, nam Latine nesciunt' (who talk in Oscan and Volscian, for they know not Latin) is attributed to Titinnius, a little-known Roman comic poet of the ante-classical period.

NOTE 14. PAGE 12.

Ælius Donatus (fourth century), a grammarian and rhetorician. Taught at Rome, St. Jerome having been among his pupils. His Latin grammar has formed the basis of all similar works, to the present day. He wrote also a commentary on Terence. Many of the surviving scraps of pre-Gutenberg printing are grammatical texts known as Donatuses.

Servius Maurus Honoratus (early fifth century) was a grammarian, who wrote a commentary on Virgil compiled largely from the work of earlier authors. It is among the most valuable of Latin scholia because of the many quotations from lost authors. He was a contemporary of Macrobius, who introduced him as one of the characters in the *Saturnalia*, praising his great learning and kindly disposition. The reference on page 25 is to his commentary on Eclogue III, 106, 107, where he states that both Hyacinthus and Ajax were changed into the flower.

The works of Priscian (Priscianus), the celebrated grammarian of the time of Justinian, are perfectly familiar to scholars of the present day.

Little is known of this Diomedes beyond the fact that a grammatical treatise of his is quoted by Priscian, so that he must have lived before the sixth century.

The same may be said of Phocas, or Foca, who wrote a dull and trivial life of Virgil in hexameters—that he was quoted by Priscian, and nothing more.

Agrestius is undoubtedly a misprint, or mistake, for Agroetius, or Agroecius, the author of a fifth-century work, still extant, called *De Orthographia et Differentia Sermonis*, supplementary to a work on the same subject by Flavius Caper.

Flavius Caper, a Roman grammarian of uncertain date, is quoted with great respect by Charisius, Rufinus, Servius, and, especially, Priscian. St. Jerome speaks of his *Commentaries* as in common use.

Valerius Probus, the earliest of the writers in this list, who lived early in the second century, wrote a commentary on Virgil. He is mentioned by Aulus Gellius. It is said that he owned a copy of the *Georgics* with notes in Virgil's own hand.

NOTE 15. PAGE 13.

For the divers opinions regarding the invention of letters, the references are:

Priscian, *Grammatici Cæsariensis Institutionum Grammaticarum*, I, III, 7.

Lactantius says that the *Chaldæans* claim that they 'have a history of 470,000 years, as shown by their monuments. But we [the Egyptians?], being taught by letters the science of truth, know both the beginning and the end of the world.'

Plato, *Cratylus*, 388E and following folios.

Pliny, *Natural History*, VII, 56.

Josephus, *Antiquitatum Judicarum*, I, 3.

Pomponius Mela, *De Situ Orbis*, I, XII, 65.

The source of the idea that Carmentis took the letters from Greece to the Romans is No. CCLXXVII of the *Fabulæ* of Hyginus. Tacitus is mentioned only because he identified Carmentis with Nicostrata, the mother of Evander.

St. Jerome mentioned Esdras as the renewer of the Pentateuch in *De Perpetua Virginitate*, 212, which may be the passage referred to here.

NOTE 16. PAGE 16.

Architrenius—Johannes Hanvillensis, a scholar of Oxford and a Benedictine monk—took his name from his sometime famous work, *Architrenii* (Dirges), a poem in nine books, dedicated to Archbishop Walter Rothomagenses. The work is described in complimentary terms by various commentators, some of whom ascribed to him other works, now lost. He flourished about 1200.

The lines given here are quoted by Baptista Pius in chapter LXIII of his *Annotationes priores*, taken from a collection entitled, *Annotationes doctorum virorum* (published by Jehan Petit, in 1511), folio cxxxiiii. In verse 4 the original has 'Attica philosophis' for 'Attica terra sophis'; in lines 8 and 9, 'Piscosa . . . domo' is interpolated, the reading in the original being: 'Plena feris; fortis domino; pia regibus; aura.' Whether the interpolation was Tory's is uncertain.

NOTE 17. PAGE 17.

Tory seems to have been somewhat 'mixed' in the passage, for *Angelus*, *cygnus*, and *Melodia* are all good classical Latin, and *Angelus* is especially frequent in the writings of the Church fathers. As to the French word *pinte*, the N.E.D., *s.v.* English 'pint,' says that the ulterior source of the word is uncertain, but omits to mention Greek among the conjectural ones. It is true, however, that Budé says, in *De Asse et Partibus Ejus* (Venice, Aldus, 1522), at folio cxcv: '*Pityna* became *pitna*, and *pitna* became *pinta*,' —added proof that '*Pino* enim græce *bibo* significat.' *Cheopine* (English 'chopin') also is mentioned by Budé in this passage, but no Greek equivalent is suggested, and the N.E.D. derives it from the German *schoppen*.

This Aldine edition of *De Asse* was dedicated to Jehan Grolier.

NOTE 18. PAGE 18.

Frère Robert Gaguin, ministre général de l'Ordre de la Sainct Trinité, wrote *La*